

themselves at length into one of
 other of
 those hypotheses already proposed),
 therefore, -as
 we conceive, they deserve not the least
 consider-
 ration. But we think fit here to
 observe, th&t
 such devotees to the heavenly bodies,
 as look up
 on all the other stars as petty deities,
 but the^un
 as the supreme deity and monarch of
 the uni-
 verse, in the meantime conceiving it
 also to be
 perfectly intellectual (which is in a
 manner the
 same with the Cleanthean hypothesis)
 are not so
 much to be accounted Atheists, as
 spurious, p&-
 ganical, and idolatrous Theists. And
 upon Ml
 these considerations, we conclude
 again, that
 there is no other philosophic form of
 Atheism,
 that can easily be devised, besides
 these four
 mentioned, the Anaximandrian, the
 Deteocritifeal,
 the Stoical, and the Stratonical.

xxxiii. Amongst which forms of
 Atheism, there is yet another
 difference to be observed, and
 accordingly another distribution to be
 made of them. It being first premised,
 that all the fore-Dtentioited sorts of
 Atheists (if they will speak consistently
 and agreeably to their own first
 needs suppose all things to be one
 other necessary. For though Epicurus
 deduced contingent liberty, yet it is well
 that he therein plainly contradicted his
 own principles. And this, indeed, was the
 first and principal thing intended by
 us, in this whole undertaking, to

confute that false hypothesis of the
mundane system, which makes all
actions and fronts necessary upon
Atheistic ground^ but es-{f^tallrf in
the mechanic way. Wherefore, in the
next place, we must observe, that
though the principles of all Atheists
wtrdda^e* necessity, yet the